

the importance of the work, and think therefore, that if the society is not doing special work it is really doing nothing. Dr. Clark truly said, "We have come to the 'grind-my ax' period of the Young Peoples' Society." Today every hobbyist wants to grind his ax, (and every hobbyist has an ax) on the young peoples' grindstone. Every man that has invented some new scheme for purifying politics or society, or a new plan for 'saving the masses' tries first to have the Young Peoples' Society accept it and if accepted his work is done—his glory won. But this is wrong. It is the expenditure of the strength of young people, outside the church rather than in the church, and very often without even the church's recognition of its work. The society exists primarily for the church and must work only in and through the church. Therefore, the best way for the society to do missionary work, is through the regular mission boards of the church. This does not necessarily preclude the doing of special and particular work by the societies. By all means, let each society do as much special and particular work as it can do, but let this work be suggested, at least, by the general boards of the church. This is in harmony with the fundamental ideas of the movement and will shut out these men with their petty theories and schemes, which if not shut out will decrease the working power of the society.

Again, I think it best that our societies work thro the regular boards of the church, that they, and in time the entire church, may learn to do so. This is a much needed thing in our own church. The lack of it is what brings defeat to our enterprises. The work of the Brethren church will never make rapid and certain progress until such a state of affairs is brought about. The hope of doing this lies largely in the young people's societies.

If our societies did only special work what would become of the general work of the church? Besides to be unmindful of the general work of the church for several years means that at the end of that time our societies would not be in vital sympathy with the church and its work. Whoever therefore would alienate the work of the societies from the general work of the church is a friend to neither the church nor the society. For the society to work thro the regular channels of the church is entirely in harmony with the humble spirit of the young people's movement. The movement was of humble origin and for humble purpose. The movement was born to serve; it serves the Sunday-school, the prayer-meeting, and it serves the church by attending all its services, by financial support, by winning many to the church and retaining and strengthening many that are already in the church. Thus it is seen that not only is the society a working power—a missionary force, but that it is also a supporter of the church, and considers the church as its proper field in which to work. There is no danger that members of the society will be estranged from the local church, or that the work of

the local church will be weakened because of the special work done by the society. In this society lies the missionary force of the church, and it is the duty of the church to provide a field and an opportunity to do service, for these young people.

Notes at Random

Since I last wrote two new societies have been organized. One at Falls City and the other at Jones Mills. I have also sent instructions, by request, to two other places from which no word has yet been received. I hope that by our next conference there will be a society in every church where there are at least enough young people to fill the various offices. Officers and one committee, and the same persons can serve as both, are enough to begin the work. What if you have no other members! Work for them. Go out and bring them in. Announce your meeting. And your church must be located in an exceptionable place if you can not draw an audience. Having the audience there work for members.

Every society should make much of the topic for the last service in the month. The young people society is God's army. God began it, and he has been guiding it. The object of the society is the glory of God. It is the Crusade of the Nineteenth Century, organized not to wrest an empty tomb from infidels but to carry a living Christ to a dying world. People were glad and considered it a great privilege to go on a crusade during the Middle Ages. But how much gladder and how much greater privilege we should esteem it to be a member of this new crusade. One can be engaged in no greater service than that in which this army is engaged.

The business of an army is not the holding of dress parades, but fighting. All else is preparatory and subordinate to the actual conflict. We need to beware lest we of God's army become merely dress parade soldiers. God means for us to fight and has equipped us to fight. Indeed if we fail to fight we are disloyal to Him. There are real enemies in the world and in ourselves that we are to fight against.—*Forward.*

The glory of the young people's movement is not that it is a great army but that it is God's army. Our commander is our boast. Size counts for less than spirituality in God's army. The one attribute of every man is *patriotism*. The one attribute of every member of the young people's society is loyalty. The loss of loyalty would mean the loss of our cause.

WM. D. FURRY.

If thou desire to profit, read with humility, simplicity, and faithfulness; nor even desire the repute of learning.—*Thomas a Kempis.*

Our Neighbor

Our neighbor, who? our duty to him, what? In palace dwells he, or in humble cot? Where'er he dwells, 'tis he, we must confess, Whom we can aid; our duty is to bless.

—*Prof. S. M. DeMeritt.*

The Christian Life

Why Weep At Death?

Why weep at death when life is so much sadder?

Life, with its partings and its bitter tears—

Life, with its blighted hopes and blank to-morrow—

Life, with its sad, sweet longings and its guilty fears.

Dost think the loved one sleeping there so sweetly,

The calm smile frozen on the dear, dead face,

Would take again his sad life in his keeping,

Would feel his heart still beat in its old place?

Ah, no; for him there'll be no sad to-morrows,

In which to sit in dumb and speechless pain,

No silent partings, while his heart is breaking

O'er loved ones that he fain would clasp again.

Go, rather weep at life and for the living,

For hearts that still go hungering to be fed;

Around you cast your tears, and smiles, and kisses;

The quick hath use of them, and not the dead.

—*Mrs. R. G. Tyler, in Christian Observer.*

PRAYER MEETING TOPICS

PARABLE OF JESUS—PEARL OF GREAT PRICE.

I. Interpretation of Teachings.

Matt. 12: 45, 46.

a. Notice difference between this parable and the last one. (1) Notice what "the kingdom" is compared with in each. (2) Difference in teaching.—"The hidden treasure" illustrates the accidental discovery of "the kingdom." This, the discovery of it as the thing sought.

b. This man is a "seeker." Ps. 119: 2. The other was only a finder. Is. 65: 1. (1) The "seeker's" reward. Matt. 7: 8. (2) Notice, he sought "goodly pearls" and found "a pearl" greater in value than he knew existed. I Cor. 2: 9.

c. Notice, what value he put upon it. (1) "Went and sold all that he had." (a) Couldn't have bought it for less. Lu. 14: 33. (b) He got it cheap at that. Matt. 16: 26. (c) You can judge how much a man cares for a thing by the money he is willing to pay for it. (2) "And he bought it." (a) "The pearl of great price"—the preciousness of "the kingdom." (b) Was he wise? Prov. 3: 13-18, 9: 10. (c) Many find "the pearl" but are unwilling to sacrifice all they have and are to obtain it. Are you such a one? Mk. 10: 29, 30, 17-22.

SHORT SERMONS

"The entrance of thy words giveth light. Thy testimonies are wonderful, therefore doth my soul keep them." Ps. 119: 129, 130.

We in this age of ceaseless preaching and countless Bibles are a gospel hardened people. We have grown weary of abundant blessings. Where is the "panting," the "hungering and thirsting" the "longing" which characterized David's spiritual appetite, and which the missionaries tell us is often a marked feature of spiritual resurrection among the ignorant and depraved heathen? Is it that we are surfeited with grace? How is it that God's testimonies do not seem wonderful to us?

How wonderful is the light of the Word, and how glorious it seems to suddenly opened eyes which have so long abode in darkness. It "giveth light" in the world.